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THE

CHRISTIAN DISCIPLE.

No. 12.

DECEMBER, 1815.

VOL. III.

TO BE CONTINUED MONTHLY.

Subscription for the year, \$1.75, to be paid on the delivery of the Sixth Number.

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“SPEAKING THE TRUTH IN LOVE,” ST. PAUL.

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Vol. III.

FOR 1815.

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THE
CHRISTIAN DISCIPLE.

No. 12.

DECEMBER, 1815.

VOL. III.

SKETCH OF PROFESSOR JUNIUS.

Dr. FRANCIS JUNIUS was born at Bourges in France, A. D. 1545. Under a kind and learned father he received the rudiments of education. In his twelfth year he was sent to a public school, and was subjected to petulant and tyrannical preceptors, who seemed to have delight in punishing their pupils. But so great was the ardor of Francis to obtain an education, that he forebore to complain of the treatment he received.

After considerable time he was removed to Lyons. While in that city he had many advantages and many temptations. Among other temptations, he was under the influence of a man who avowed atheistical principles; and Junius was persuaded to adopt them. He became as complete an atheist as his impious counselor, and was so frank in avowing his principles, that they were known by all who were acquainted with him.

For more than a year he was in this perilous state of Atheism. But at length a tumult happened in Lyons, and the life of Junius was preserved in a manner for

which he could not account but by the agency of God, or an overruling Providence. This led him to serious reflection on the dangerous principles he had adopted. His father, being informed of the state of his mind, sent for him; and with the utmost tenderness requested him to read the New Testament with attention. He obeyed his father, and God appeared for him. On reading the first chapter of John the scales of atheism fell from his eyes. The account given by Junius of this event is as follows:—

“I read part of the chapter, and was so impressed with what I read, that I could not but perceive the divinity of the subject, and the authority and majesty of the scriptures, to surpass greatly all human eloquence. I shuddered in my body with horror at myself; my soul was astonished; and I was so strongly affected all that day that I scarce knew who, or what, or where I was. But thou, O Lord my God, didst remember me in thy wonderful mercy, and didst receive a lost and wandering sheep into thy flock! From that time when the

Lord had granted me so great a portion of his holy spirit, I began to read the Bible, and to treat other books with more coldness and indifference, and to reflect more upon and to be more conversant with the things that relate to salvation."

His father was rejoiced at the happy change; he wished his son to be religious, but did not wish him to become a clergyman. His desire was that Francis should study the profession of law: but to this the son could not consent. Divinity was now his object, and he obtained leave of his father to go to Geneva. He was furnished with but a small sum of money, which was soon expended. His modesty forbade him to borrow; and he formed the plan of laboring one day on the fortifications to procure subsistence, that he might pursue his studies the next. Thus his faith in God was brought to the test.

It was not however long before he became acquainted with a man whose widowed mother had often been relieved by the father of Junius. This man was disposed to show his gratitude by favoring the son of his mother's benefactor. But through fear of burdening his friend, Junius lived so sparingly that he greatly injured his health. In this situation God provided for him, raised up other friends to help him, and by adopting a different mode of living his health was restored.

In 1565, he became a minister of a church at Antwerp. This situation proved to be afflictive and dangerous. The Spaniards were then in possession of the Low Countries, and were about

to establish the Inquisition in that quarter. The Reformers held a meeting to consult on the best methods to prevent the establishment of the terrible tribunal. At this meeting Junius took an active part; but he was inclined to moderation and pacific measures. After the meeting he published some "Political Admonitions," which gave great offence to the Papists. From the style and manner of this publication Junius was suspected to be the author, and narrowly escaped the *designs* of his enemies.

At that period the Protestants as well as the Papists, were under the influence of a persecuting and violent spirit, to which Junius was opposed in his own party as well as in the Papists. He wished well to the interest of those who were called the Reformers; but he did not think that a good cause should be promoted by violent measures. He was not for opposing a persecuting spirit with the spirit of persecution. And as he felt bound to set his face against this spirit in both parties, he incurred the displeasure of both; and many of the Reformers joined the Papists in persecuting Junius.

"Men of peace and moderation," says Mr. Middleton, "and truly religious men must be such, may expect such treatment in all ages. If they will not espouse the interest of a party with the rage of the party, the furious partisans will not thank them for a sober adherence and advice; but perhaps will be the first to condemn them."—This judicious remark has often been verified both in politics and religion.

Junius was soon excluded from Antwerp. From whence he went to Limbourg; but persecution followed him wherever he went. While he labored here with success, the Papists raised a clamor against him, invented many falsehoods, and among other things they affirmed, that he "was really cloven-footed, and a monster rather than a man."

"They lent this lie the confidence of truth."

Such was their malignity, that he was advised by his friends to escape for his life. He accordingly fled to Heidelberg, and was well received by the elector palatine, Frederic III. He was appointed a minister of a small congregation, which was soon much reduced by the plague.—For a time he was employed as a chaplain in the army, under the prince of Orange; but this situation was disagreeable to him. He was some years employed with Tremellius in translating the Old Testament into Latin—a work which is said to have done honor to the translators, both as scholars and divines.

About the year 1581, Junius was appointed professor of divinity in the University of Heidelberg. In 1592 he had an invitation to the same office in the University of Leyden, which he accepted. In this he continued with great reputation for ten years, or until the time of his decease—which happened Oct. 18, 1602. He was followed to the grave with the tears of the University, and the regret and concern of good people.

In his last hours he enjoyed composure of mind and great con-

solation. As he had lived, so he died, full of faith in the salvation by Jesus Christ. When the celebrated F. Gomar, his friend and colleague, visited him, and proposed several passages of scripture for his comfort, Junius replied "that he gave himself up entirely to God—to that God who would graciously do what was best for him, and for his own glory." When his disorder would permit, he spent his time in hearing passages of scripture read to him, and in pouring out his soul in ardent prayer.

His friend Gomar called again to see him, and exhorted him "that in his last extremity he would draw for himself out of that treasury of comforts, from which he had so happily drawn for others; and that in particular he would remember that God was his tender Father in heaven, ready to receive him; that Christ was his Savior; that heaven was his country and inheritance; that the holy spirit in his heart was a pledge of all this; that death was only the way to this heaven and life immortal; and that by faith and hope he should rejoice in what was before him."

To this pious exhortation Junius earnestly replied: "that he well remembered and observed those things which he had taught to others; that his only confidence and stay was in the free grace of God; and that he was assured that God would perfect what remained concerning his future salvation."

Upon being asked whether he had any thing to say about his temporal affairs, he answered, "that he could think but very lit-

tle of perishing things at that time." He said he had aimed at the glory of God and the good of men, as far as he could; then added, "with respect to all other things I entirely commit them to to divine Providence."

He was married four times and survived his fourth wife. His works were written in Latin, and were published in two volumes folio.

Scaliger, who on some account or other had been unfriendly to Junius while he was alive, said after his death, "that Junius, who had so lately dealt his excellent instructions to, crowded audiences, was unhappily snatched away by the plague; that his scholars bewailed his death; the widowed church lamented him as her parent, and the whole world as its instructor; that they did not weep for him as the vulgar do, who are not sensible of the value of a thing till they have lost it; but that every one knew the great merits of Junius in his life time, and therefore they were not more sensible of his value by his death, but were the more grieved."

Even Bayle was disposed to say of Junius, "that he was an honest man, and so far from running into extremes that it was his opinion that people might be saved in the Romish communion; and that he never was more sensible of the deficiency of his knowledge, than when he knew most—which is an indication of a right understanding."

Such is the character given of a man, who was in his youth an atheist; and who after he became a christian indeed, was persecuted and driven from one place to another, because he would not become a persecutor, and chose to suffer wrong rather than to do wrong. Though such men may be despised during the rage of party hurricanes, they will be respected after the storm is over; and their names will be had in grateful and everlasting remembrance, while the names of their persecutors will sink into oblivion, or be remembered only on account of the mischief they have done.

LETTER TO THE EDITOR FROM S. A.

MR. EDITOR,

HAVING lately read "Memoirs of the life and character of Rev. Cornelius Winter, by William Jay," and been much gratified with the character of that apostolic divine, I am induced to extract some passages for the pages of the Christian Disciple, knowing that you make it a cardinal point to exhibit the liberal and catholic sentiments of emi-

nent christians of whatever denomination they may have been.

"He would not, 'says Jay,' separate principle from practice; he would not treat doctrines as naked, cold, and angry propositions; he would not be always harping upon two or three favorite topics, and shun a large proportion of the gospel scheme; he would not confine his motion to a circle, like a blind horse going

round in a mill, or feed like an ass tethered in a paddock; but went over the whole land of revelation, in the length and breadth of it."

"Morality, observed Winter, though introduced in its proper order, and fixed in its proper place, is very disagreeable to some of our evangelical hearers, who are very far from being the moral men themselves. They are never pleased with any thing but what whips up their frothy passions to a very strong head; and those are the best preachers in their estimation, who bring the whisk with them into the pulpit, and meet not their true state, but their inclination. The *caxidor* of Mr. Winter was remarkable. Recollect, said he, that it is possible to defend your own fort without storming another's battery. Maintain, by scriptural argument, your own principles and practices with modest confidence; but rail not, insinuate no reflection on your opponents; name them not unless—with respect."

"Though he was a Calvanist he was intimately acquainted with Mr. Wesley, and often spent some days with Mr. Fletcher; and, in the earlier volumes of the Arminian Magazine may be found some specimens of their mutual correspondence. When, therefore, the Methodists, two or three years before his death, erected a chapel in Sainswick, though some of his people were displeased, viewing it rather in a way of opposition, he was far from complaining; and the Sabbath it was opened he largely and particularly prayed for the success of the gospel in it, in each of his public services."

To one who held other sentiments on some theological point he wrote "come and see me. We will talk over the matter, and if we cannot unite in sentiment, we will agree to differ."

"His humility was genuine, and not assumed. It was not the humility that is founded in vanity and employs a number of self annihilating expressions as anglers to fish for praise: a humility that retreats—to be followed; that refuses—to be courted; that disowns excellencies—for the satisfaction of inducing others to affirm that we possess them, and believe that we are insensible of them. Reality needs no pretensions; but those who have neither the trouble nor expense of maintaining the reality, can afford to be very lavish in professions. I never knew Mr. Winter in his public services deal in the language of many, who, while they call themselves 'dust and ashes,' 'less than the least,' 'unworthy to open their lips,' show in their general carriage, that they have no very mean opinion of themselves; and whose frown would probably threaten the daring individual that would address them in the language of their own 'voluntary humility.' It would be better to establish our claims to christian excellency by something less cheap and suspicious—the whole course of our lives."

"His design was not to make proselytes to a party, but real, and practical, and useful christians."

"Much may be done, as in the building of Solomon's temple, without the noise of axes and hammers."

I am yours, &c. S. A.

THE CUSTOM OF PRIVATE DUELLING.

THE custom of private duelling is the seventh sanguinary custom which became popular in christian nations. The duels called Judicial Combat "had long been permitted by all European nations, and, forming a part of their jurisprudence, were authorized by the magistrate on many occasions, as the most proper method of terminating questions with regard to property, or of deciding those which respected crimes." Such was the state of things anterior to the challenge given by Francis I. to Charles V. The challenge given by one of these monarchs for a private duel, was accepted by the other, but the combat did not take place. This example however, being a departure both from the custom of private wars and the Judicial Combat, had a powerful effect in changing the manners of Europe. After this, "duels which at first could be appointed by the civil judge alone, were fought without the interposition of his authority, and in cases to which the laws did not extend. The transaction between Charles and Francis strongly countenanced this practice. Upon every affront or injury, which seemed to touch his honor, a gentleman thought himself entitled to draw his sword, and to call on his adversary to give him satisfaction. Such an opinion becoming prevalent among men of fierce courage, of high spirit, and *rude manners*, when offence was frequent and

revenge always prompt, produced most fatal consequences. Much of the best blood in Christendom was shed; many useful lives were sacrificed; and at some periods, war itself had been scarcely more destructive than these private contests of honor. So powerful however is the dominion of fashion, that neither the terror of penal laws, nor reverence for religion, have been able to abolish a practice, unknown in former ages, and not justified by any principal of reason."*

This concise account of the origin of duelling, and of its effects in former ages, has been borrowed from Dr. Robertson. Mr. Hume in his history of England has some remarks on the subject in agreement with those which have now been given. See vol. vi. p. 73.

Both historians derive the custom from the Judicial Combat, and both account for the change in the custom by the example of the two monarchs. The custom of duelling however seems to have been made a substitute for the private wars among the barons, as well as for the judicial combat, and confined principally to men of rank. It took its rise in that state of society which was produced by the irruption of the savages in the north of Europe. Whether gentlemen of the present age have much reason to be proud of a custom borrowed from the Goths and Vandals, or men "of rude manners," which vio-

* History of Charles V. vol. i. p. 12.

lates the first principles of religion, natural and revealed—and which is pronounced to be murderous by the laws of civilized nations, the reader will determine for himself.

There is some consolation to be derived from the thought, that this custom has long been losing its popularity among serious people, and that in New England in particular, it is generally regarded as a savage and murderous practice. Had the custom been as popular in these times of political dissension among us, as it formerly was in Europe, it would probably have swept off many hundreds of individuals who are yet alive. We rejoice in the belief that no man in New England, who possesses any considerable share of public esteem, can now fight a duel but at the *expense of his reputation.*

But after all we have said or thought against the practice of duelling, we dare not pretend that it is in any respect or any degree more unjust, unreasonable or antichristian, than the custom of national wars. Both customs are adopted for the support of *false principles of honor.* Two gentlemen have unquestionably as good a right by agreement to risk their own lives in a duel, as the rulers of nations have, to risk and sacrifice the lives of their subjects in public wars. Considered as different modes of obtaining redress for wrongs, they are equally preposterous and uncertain. In both cases the *offender* is as likely to be successful as the *injured*; and to decide a dispute by lot would be quite as sure a mode of obtaining justice as

private duelling or public wars, and much less dangerous than either. Duelling, so far as it was a substitute for private wars, was a favor to community, as a far less number of innocent people were exposed to perish in the contest. And should the rulers of different nations be compelled, either to settle their disputes on the principles of reason and common sense, or to decide them by personal duelling, it would occasion an immense saving of human lives and human misery.

Rulers have surely as good a right to risk their own lives, as they have to expose the lives of other people; yet a great portion of the people who are shocked at the idea of private duelling, regard the custom of war as necessary and justifiable. But why is duelling a more murderous custom than war? In what respect is it more inconsistent with the spirit of the gospel? Let every christian seek an answer to these questions which he will dare to offer at the bar of God. Why does it appear to you more horrible for two gentlemen to meet each other to decide a dispute with pistols, than for two armies to meet for a similar purpose, with cannon and muskets, by order of their rulers? No reason, it is presumed, can be given but this; war is now more popular than duelling; but surely that is no proof that it is more reasonable or less murderous. If, then, christians would be consistent, they should hold their peace, and say no more against duelling, or cease to be advocates for the custom of war.

Lord Kames has a note on

dwelling in his "Sketches of the history of Man," which deserves some attention, as it shows the bewildering sophistry by which the custom has been supported.

In vol. i. p. 412. His lordship states this question, "Is duelling A crime against the law of nature?" To this he answers— "A distinction is necessary. If two men, bent to destroy each of them the other, meet armed, and one or both be slain, the act is highly criminal: It is murder in the strictest sense of the word. If they appoint time and place to execute their murderous purpose, such agreement will not be more innocent, than an agreement among a band of robbers to attack every passenger; they will be abhorred as unfit for civil society."

After hearing this statement, could any mortal suppose that the writer was an advocate for duelling? But such was the fact. He therefore stated what he supposed to be a different case:—

"A duel, he says, which an affront forces upon a man for vindicating his honor, when no satisfaction is offered, or no proper satisfaction, is very different. I cannot see that the person offended is guilty of any crime; and if the person who gave the affront have offered what he thinks is full satisfaction, I see no crime on either side. The parties have agreed to decide the quarrel in the honorable way, and no other person is hurt."

Would any one suspect that the two passages now before us, were both written by the same man, in the same book, and in the same page? What Jesuit can re-

concile them? In the first case it is admitted, that "if two men bent to destroy each of them the other, meet armed, and one or both be slain—it is murder in the strictest sense of the word." And "if they appoint time and place to execute their murderous purpose—they will be abhorred as unfit for civil society." Yet in the latter case his lordship could "see no crime on either side."

The two cases may be reduced to one. A. has received an affront; B. thinks he has offered full satisfaction, but A. is not satisfied. By appointment they "meet armed, bent each of them to destroy the other, and one or both is slain." This statement fairly includes both cases. Now what is his lordship's decision? It is this—"the act is highly criminal—it is murder in the strictest sense of the word;" and yet he could not "see" any "crime on either side!"

His lordship was quick to see the fallacy of Jesuitical reasoning in many cases; but he appears to have been perfectly blind while reasoning on sanguinary customs, which were then popular; and no Jesuit ever reasoned more fallaciously than he did in support of war and duelling.

There are however two methods perhaps which a Jesuit would adopt, to reconcile his lordship's two decisions.

First. It may be said, that in the latter case the parties might meet for a duel without being "bent each of them to destroy the other." But if this idea be excluded, why do they meet at all? and why attempt to kill without being "bent to destroy?" Af-

ter the combat, in which one is slain, how are the public to know, whether the survivor was "bent to destroy" or not, but by what he has actually done? How are they to ascertain whether he is chargeable with "no crime" or with "murder in the strictest sense of the word?" or whether he should be treated as an innocent, honorable man, or "be abhorred as unfit for civil society?"

Second. It may be pleaded, that in the first case his lordship had respect to *common people*, or people of common sense—but in the latter to "*gentlemen of honor*," and that this was the "distinction" which he thought "necessary." If the advocates for duelling are satisfied with this "distinction" between themselves and common people, if they allow themselves to do that which would be "murder in the strictest sense" if done by others, let them not wonder if in future they should "be abhorred as unfit for civil society," or pitied as men subject to mental derangement. They would do well to remember that the barbarous custom by which they are distinguished, had its origin in a barbarous age and among a barbarous people.

There is one sentence of his lordship, which ought not to be passed over in silence—"The parties have agreed to decide the quarrel in an honorable way, and no other person is hurt." Such are the considerations by which he supported his opinion, that

there is "no crime on either side."

Is it then "an honorable way" for gentlemen to "decide quarrels" in a manner which would be "murder in the strictest sense" if done by two farmers? Is such if done by two farmers? Is such the *example* which men of rank should set before society? If the example be good, why should it not be imitated by all? If bad, why should any one plead for the custom?

But is it indeed true, that when a duel is fought between two gentlemen, "and one or both is slain," that "no other person is hurt?" Is it no "hurt" or injury to the tender father thus to lose his son? or to the child thus to lose his father? or to the wife thus to lose her husband? If not, the reason must be this, that duellists are of such a character that they are a curse to their relations while they live, and of course can depart as *Jehoram* did, "without being desired."

We do not say that such is the character of duellists; but we say that such is their character, or their advocate's reasoning is unjust and delusive. If they wish to be regarded as more amiable than his lordship's reasoning implies, let them make it appear, by renouncing a custom which exposes all their virtuous connexions to shame and to the severest affliction; and by which they place themselves on a level with the ferocious chiefs of a barbarous age.

GIVE AN ACCOUNT OF THY STEWARDSHIP.

Once more a period has arrived, which reminds us of the astonishing flight of time. And of what time? Of that brief space

in which our lives are all contained—that momentary space in which is determined the everlasting destiny of men. When this month shall close we shall take our leave of one more of those few years which are allotted for our probation, and perhaps some who may read these lines may finish their probation even before the present year shall end. As all must give an account of their stewardship to a God who cannot be deceived, is it not important that all should now seriously examine what account they have to render, what use they have made of time, and the various advantages they have possessed, what is their present moral state, what the prospect of their being able to stand in the final reckoning?

We have had time and advantages for the improvement of our minds in religious knowledge;—what advances have we made? or are we as ignorant as ever of those things which are of the most importance to be known? Do we sacredly devote a proper portion of our leisure to the cultivation of our understandings? or do we think that time lost which is not devoted to the common pleasures and pursuits of sensual men? It is to little purpose that we hear discourses weekly from the pulpit, if we take no care to preserve our stock of knowledge, and to seek new lights and illustrations, new views and considerations. The subjects relating to religion and to our various duties are vast and impressive; and yet they are not to be learned at a glance; they require serious and frequent attention.

Are we to close this year in all the presumptuousness of ignorance upon subjects of the highest moment?

What account have we to give of our tempers and habits? Can we discover, that during the year our tempers have been ameliorated and our habits improved? We have perhaps formerly suffered much from a sordid love of wealth;—are we at all disengaged from this thralldom? We have sometimes felt the stings of envy, and the troubles of ambition and vanity, peevishness and discontent;—are we now free from those miserable tormentors, or are we still suffering as much as ever from pride, disappointment and unsatisfied desires? Are the resentments which we once felt, at last extinguished? Do we now love our enemies, and feel towards them the spirit of forgiveness? Have we this year begun those personal habits of religion, which we had formerly neglected? or revived and invigorated those, which had been relaxed? If we have not kept up our private devotions, if being more immersed in worldly occupations we have lost sight of God and forborne prayer, now is the time to call up this solemn account, to repair this alarming defect, and with truly penitent hearts to acknowledge the sad and affrighting truth, that we have fallen off from the support of our lives, from Him whose mercy alone keeps us from falling into the pit of everlasting destruction, and to return to him with humiliation and prayer.

Have our characters in respect to religion been on the whole improved during the year. Are

we more devotional and heavenly minded in our dispositions and habits. When we have attended on the public worship of God, has it been with a more solemn sense of the presence of the great God? or do we attend on this duty only from a regard to decorum and the habits of community? Believing as we do in the authority of Jesus Christ, and professing ourselves his followers, are there none of his ordinances which we continue to neglect, so that another year will leave us just as indecisive, just as inconsistent in our religious characters as ever? If our common Lord should now appear and call us to account, respecting our obedience to his commands; should we not be thrown into the utmost confusion, and seek in vain for any apology for our neglects?

One year more is just going, and with it how many golden opportunities are taking their flight; and we call after them in vain! Are we satisfied with the progress we have made in religion? Of our prayers, how many have fallen ineffectual from our lips? And how many, from a wandering habit of mind, have never reached the throne of God! Do we know any thing more of that holy book, than we did when the year commenced? Can we take pleasure in the progress of the divine life in our souls—in the new views that open upon us, in the new hopes that cheer us, in the peace of our hearts, and the joys of religion? We have experienced some afflictions;—what has been their effect? some disappointments;—how have we met them? some bereavements;—how have

we improved them? some new intimations of our own departure from the world;—how have they operated on our minds?

Religion extends to all our relative duties. Have those who have had the care of families been truly faithful to the souls committed to them? Have children been trained up in the way they should go? Are our families secure of real quiet, of contentment, of intellectual pleasure and of habitual religion? Or are our occupations at home loose and frivolous—our pleasures unspareingly introduced—our expenses lavished without rule—our time dissipated without economy, and our homes the theatres of foolish and unprofitable occupations? Have we this year introduced any improvement in our domestic arrangements, by which we have supplied former defects, or corrected former errors? Is there nothing for which conscience still reproaches us? No serious neglect of a religious nature? Is God, the God of our fathers, and the God on whom we all depend for every thing—is this God our God, and is he invoked as such within our walls?

Within this year, now soon to close, we have had many opportunities of doing good;—have we been truly kind and benevolent? Are there no omissions for which our consciences now reproach us? Is no one now suffering from our neglect or improvidence? Has no one been wounded by our ill treatment, or distressed by our carelessness, or seduced by our example? Have we made just and full reparation for wrongs which we have willingly or inadvertently

committed? Are we at peace with our neighbors, with the world, and with our own hearts?

Every reader must divide and multiply, and appropriate such inquiries according to his own circumstances. The examination must *some time be made*; and what opportunity will be more favorable than the present? It will be inconceivably dangerous for us to live on from year to year continually deferring this scrutiny. Our perplexity will every day increase by delay, our debts will accumulate, and yet the voice "Give an account of thy stewardship" rings in our ears. And will there be another opportunity before the final reckoning? *Thou, Lord, only knowest.*

But examination without resolutions and reformations will be unavailing. The frightful scene of our unworthiness is not to be just glanced at, and then forgotten. It cannot—as God lives—it *will not* be forgotten. The sins of this year are added to those of the last, and those of the last to those of the years preceding. Let all who have lived twenty, thirty, forty or fifty years or more on the mercy of God, and yet as without God in the world, seriously consider their folly and their danger. The ground on which you stand is treacherous, and may in an instant yield and precipitate you into an abyss of irrecoverable woe. Choose you then this day whom you will serve, and presume not that God's mercy will draw out to an indefinite length your quivering thread of life.

You who have thought the wonderful gift of God's beloved

Son worthy of your attention, let not this year close without finding you sitting at the feet of the divine Savior, clothed with the garment of humility and in your right mind.

Let us all resolve upon a more faithful cultivation of our minds and our hearts—more serious reading and less amusement—more inquiry after truth and less inconsiderateness and vain speculations. Let parents resolve to mark out for themselves and their children a course of religious instruction; and in the fear of God and in deep humiliation for past neglects commence the great duty of prayer, and persevere in it to the end of life. Let not the old excuses be continually brought up to justify the neglect of any duties which are acknowledged to be useful, and which you believe to be required by God.

Let us prepare to commence another year with a humble and penitent acknowledgment of our sins, our defects, our degeneracies; and beseech God for pardon. Set out with confidence in his aid upon a new career of more effective obedience. Let not our consciences continually reproach us; let not the sun, every time it goes down, carry with it a record of our long continued omissions of duty.

But what have I been saying! What have I been recommending! *Resolutions for another year*, when it may be that I and many others shall not live another day. Spare us, good Lord! cut us not off in the midst of our days. Give us another year, if it be thy holy will, that we may repent, and serve thee better.—So teach us to

number out days that we may apply our hearts unto wisdom. Save us in the hour of death, and in the day of judgment. B.

VOLNEY'S REPROACHES AGAINST CHRISTIANITY.

Mr. VOLNEY in a work entitled "The Ruins: or a Survey of the Revolutions of Empires," has endeavored to undermine every species of religion, and to place them all on a level, as not only useless but pernicious. He has however many observations in the work, which are worthy to be considered by christians of every sect; and christians ought not to despise admonition, from whatever quarter it may come.

In p. 82, we have a picture, at which christians may blush. On the one hand we see Mahometans praying for success in their wars against christians.—"Indulgent God! grant us the favor to exterminate these christians; it is for thy glory we fight, and by our death we are martyrs to thy name"—On the other hand, we have the prayer of christians against Mahometans:—

"Let us give thanks to God and celebrate his power: he has strengthened our arm to humble his enemies. Beneficent God! incline thine ear to our prayers. Permit us to exterminate these impious Mahometans, and overthrow their empire, and we will give thee the tenth of the spoil, and erect new temples to thy honor."

The christian priests say to the soldiers—"We pray for you, and God accepts our incense and blesses your arms."

In view of this contrast of

prayers, Mr. Volney exclaims—"What madness is this which strikes my ear! What blind and fatal insanity possesses the human mind! Sacrilegious prayers, return to the earth, from whence you came! Is it thus, O man, that you worship the Divinity? And do you think that he whom you call *Father of all*, can receive with complacence the homage of *free-booters* and *murderers*? Ye conquerors, with what sentiments does he behold your arms reeking with the blood that he has created!"

In p. 88 he thus addresses conquerors—"Ye conquerors, who pretend by your arms to serve God; what need has he of your aid? If he wishes to punish, are not earthquakes, volcanos and the thunder-bolt in his hand? And does a God of clemency know no other way of correcting but by extermination?"

Fighting christians are here very properly compared with Mahometans; and we must leave them in the hands of Mr. Volney, but with this prayer to God in their behalf—"Father, forgive them; for they know not what they do!"

The 23d chapter is entitled "Problem of religious contradictions." In this the writer exhibits an assembly composed of persons of the various religions, —Jewish Mahometan, Christian, &c. Each is represented

as vindicating his own religion, and censuring the religion of others. After a Jewish Rabbin had spoken against the christian religion, a groupe of christian Monks advanced with a "standard," on which are painted "pinchers, a gridiron and a funeral pile, and the words *justice, charity and mercy.*" The Monks exclaim;—"It is proper to make an example of this impious heretic, and to burn him alive for the glory of God." Upon which the followers of Mahomet reproach the christians in a tone of irony;—"Such is the religion of peace, whose humble and humane spirit you have so loudly vaunted! Such that evangelical charity, which combats incredulity with no other weapon than mildness, and opposes only patience to injuries! Hypocrites! it is thus you deceive nations! It is in this manner you have propagated your destructive errors! When *weak* you have preached *liberty, toleration and peace*; when *power* has been in your hands, you have practised *violence and persecution.*" p. 192.

On what ground can christians justify themselves against these reproaches, which a despiser of all religion has put into the mouth of a Mahometan? We cannot pretend that there have been no facts on which such accusations might justly be founded. We can only plead that violations of the moral precepts of our religion, are no proof that the precepts are unjust; and that the reproaches lie against the *transgressors*, and not against the religion, whose laws they violate.

The 23d chapter is entitled

"The end of all religions the same." In this the assembly is still continued. The Mahometans boast of the morality of their religion. The christian priests answer;—"And have you the presumption to talk of *morality?* You, whose chief has practised licentiousness, and preached doctrines that are a scandal to all purity; and the leading principle of whose religion is *homicide and war?* For the truth of this we appeal to experience. For twelve centuries past your fanaticism has never ceased to spread desolation and carnage through the nations of the earth.—How different is the case with our sublime and celestial morality! It is she that drew the earth from its primitive barbarity, from the absurd and cruel superstitions of idolatry, from *human sacrifices*, and the orgies of pagan mystery. It is she that has purified the manners of men, proscribed incest and adultery, polished savage nations, abolished slavery, introduced new and unknown virtues to the world, universal charity, the equality of mankind in the eyes of God, forgiveness and forgetfulness of injuries, extinction of the passions, contempt of worldly greatness, and, in short, taught the necessity of a life perfectly holy and spiritual." pp. 303—4—5.

To which the Mahometans reply;—

"We admire the ease with which you can reconcile that *evangelical charity and meekness*, of which you so much boast, with the *injuries and outrages* that you are continually exercising towards your neighbor.—In

respect to the manner in which you have practised your boasted doctrine, we in our turn appeal to the testimony of facts, and ask;—Was it your evangelical meekness and forbearance which excited those endless wars among your sectaries, those atrocious persecutions of what you call heretics, those crusades against the Arians, the Manicheans and the Protestants; not to mention those which you have committed against us?—Was it the *charity* of your gospel that led you to exterminate whole nations in America, and to destroy the empires of Mexico and Peru; that makes you still desolate Africa, the inhabitants of which you sell like cattle, notwithstanding the abolition of slavery, which you pretend your religion has effected; that makes you ravage India, whose domains you usurp? In short, is it *charity* that has prompted you for three centuries past to disturb the peaceable inhabitants of three continents?" pp. 305, 307, 308.

When the Mahometans had closed their reply, the "Bramins, the Rabbins, the Bonzes, the Chamans, the priests of the Molucca Islands and of the coasts of Guinea," united in their reproaches against the christians;—"Yes," said they, "these men are *robbers* and *hypocrites*, preaching simplicity, to enveigle confidence; humility, the more easy to enslave; poverty, in order to appropriate all riches to themselves; they promise another world, the better to invade this; and while they preach toleration and charity, they commit to the flames, in the name of God,

those who do not worship him exactly as they do." p. 308.

Thus Mahometans and Christians mutually reproach each other; and those who are acquainted with history must acknowledge, that on both sides the reproaches are but too well founded. There is however in one respect a remarkable difference, which falls with great severity on the practice of christians. The Mahometans are accused of having a religion which tolerates and justifies "homicide and war," and of acting according to a "leading principle" of their religion, in spreading "desolation and carnage through the nations of the earth." In the very worst of their practices they are not accused of violating the principles of their religion, or of walking contrary to the example of its founder.

On the other hand, christians boast of a religion which inculcates universal charity, meekness, humility and forgiveness of injuries, and which forbids violence and revenge. The example of their Founder was according to his precepts, and directly the reverse of that of Mahomet. The Mahometans admit that such are the principles of the christian religion; but they accuse, and justly accuse christians of violating the precepts of their own religion, and of being as sanguinary in their practices as Mahometans themselves.

It would be worse than useless to attempt a vindication of the christian world against these severe reproaches. As a people, every nation in Christendom must plead guilty. But to the truly

humble christian, who has imbibed the spirit of his Lord, it must afford comfort to reflect, that while these reproaches are a stain on the christian name, they imply the excellency of the religion of the gospel; and instead of demanding a renunciation of christianity, they call only for a *reformation* in those who profess it. They also suggest this important truth, that if such a reformation should be effected, as to bring the practice of professed christians to a conformity to the principles of their religion, those customs would be abolished, against which Mr. Volney declaimed, and which he made the foundation of his reproaches. Let us then *hold fast our profession, and reform our lives.*

In pp. 160, 161, we have an exhibition of christians as divided into a multitude of sects, and all "parties of a persecuting spirit when strong, tolerant when weak, hating each other in the name of a God of peace, forming to themselves an *exclusive paradise* in a religion of *universal charity*, each dooming the rest to endless torments."

In p. 346, an impressive supposition is made, namely, that God should adopt the contracted principles and spirit of the various classes and sects of religionists; and sitting on his throne as a judge, should thus address them:—"Mortals! I consent to adopt your own principles of justice into my administration. Of all the different religions you profess, a *single religion* shall now be preferred to the rest; all the others shall be condemned to everlasting destruction. Nor is

this enough; among the different sects of the chosen religion, one only shall experience my favor, and the rest be condemned. I will go farther than this: of this single sect of this *one religion*, I will reject all the individuals whose conduct has not corresponded to their speculative precepts. O man! Few indeed will then be the number of the elect you assign me!"

The exclusive principle being thus established and announced, by which the whole human race were doomed to destruction, excepting those of one particular sect, and all of this sect, excepting those who had practised according to the precepts of the religion they professed—and it being still uncertain which one of the innumerable sects would be found the chosen people—they were all "seized with terror" and cried—"No, no! we are brethren and equals, we cannot consent to condemn each other." That is, they would rather renounce their practice of judging and condemning one another, than to hazard the unknown consequences which might result from God's adopting their exclusive, intolerant, and vindictive principle.

I am very far from believing with Mr. Volney, that all the various religions in the world are useless, or that they are all equally acceptable to God, or safe to man. Yet I sincerely believe, that the conduct of people of different sects in reproaching and condemning one another, is perfectly unwarrantable, antiechristian and presumptuous. The illustration given in the supposi-

tion of God's adopting the exclusive principle, is very striking ; and I wish it may have a proper effect on my own mind, and on the mind of every reader. There are, I hope, but a few who have such a share of presumption and self confidence, as not to tremble at the thought of God's adopting the principle in the manner above stated. But alas ! how many professed christians arrogantly adopt it in their treatment of others, while totally ignorant of what would be the consequences to themselves, if it should be adopted by God!

It is pleasing to reflect that the main things by which Mr. Volney attempted to invalidate the christian religion, are such as really go to establish its excellency ; and to show that its principles and precepts are such as tend to render mankind virtuous and happy. The reproaches founded on the sanguinary and cruel customs which have been adopted by many christians, are decidedly of this character. So also is the objection founded on the self-sufficient and censorious spirit by which christians of one sect doom those of another "to endless torments." The precepts of the gospel as clearly prohibit such slander and censure, as they do "homicide and war."

Mr. Volney has labored to impress the idea, that the religion of the gospel is no better than that of the Alcoran. But what are his proofs ? They are such as these :—Many professed christians have been as sanguinary and intolerant as the followers of Mahomet ; and in these very things, they have violated the spirit and

precepts of their own religion— which cannot be said of the Mahometans. All this may indeed go to establish the fact, that intolerant and sanguinary christians are more wicked and inconsistent than Mahometans themselves ; but at the same time it is fairly implied, that the principles and precepts of the christian religion, are as much better than those of the Mahometan, as the spirit of universal kindness and peace, is better than the spirit of intolerance, homicide and war ; and that so excellent is the christian religion, that its professors cannot depart from the law of forbearance and kindness, without being chargeable with glaring inconsistency.

Thus we find an excellent eulogium of the religion of Jesus, fairly implied in one of the most artful attempts to sink its reputation. Had Mr. Volney proved that the precepts and example of the Messiah, like those of Mahomet, are adapted to encourage and justify intolerance, homicide and war ; I would have joined with him in reprobating the christian religion. But this he has not done : and this it was impossible for him to do. We may therefore take our leave of Mr. Volney, by giving thanks to God, that the most artful and eloquent writings against christianity, serve but to illustrate its amiable and excellent spirit ; and by humbly beseeching all who bear the christian name to unite their efforts, to abolish from the world those evil and inconsistent customs which afford such ground for severe reproach.

DR. PORTEUS ON MATTHEW XVIII. 1—14.

In the Christian Disciple for January 1814, a person under the signature of R. C. requested an exposition of several passages of scripture. As no answer to his request has appeared, I send you some extracts from the Bishop of London's Lecture on Matthew xviii., that being one of the subjects referred to by R. C. His request is restricted to a part of the chapter, beginning at the 7th, to the end of the 14th verse. But in order to understand the passage, it appears to be necessary to consider the preceding part of the chapter. The Bishop thus introduces the subject: "It is evident that the disciples of our Lord were for a considerable time, possessed with the imagination which prevailed universally among the Jews respecting their Messiah, that their Master's kingdom was to be a temporal one; that he was at some time or other to become a prince of great power and splendor, and that they of course should enjoy the largest share of his favor, and be placed in situations of great distinction and great emolument. Our Lord, finding that all he had said to undeeceive them, had produced no effect, determined to try whether a different mode of conveying his sentiments to them might not strike their minds more forcibly. He took a little child, and placing him before them, bid them contemplate the innocence and simplicity, the meekness and humility which marked its countenance; and assured them that unless they were converted and became as little children; that is, unless a total change took place

in the temper and disposition of their minds; unless they became as unambitious and unaspiring, as meek, as humble and contented, as little concerned about worldly honors and distinctions as the child before them, they could not enter into the kingdom of heaven. Our Lord then goes on to say, whosoever receiveth one such child in my name, receiveth me; that is, it is men of humble minds, and meek dispositions whom I most highly prize, and so dear are men of this description to me, that I make their interests my own; and shall consider every man who receives, and assists and encourages them on my account, and for my sake, as receiving me. But if, instead of receiving and protecting these my humble disciples, any one should dare to injure them, he must expect the marks of my severest displeasure. Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh. In order to comprehend the full meaning of this denunciation, it will be necessary to explain the peculiar meaning of the word offend. This expression in the present passage as well as many other parts of the New Testament, signifies to cause any one to fall from his faith, to renounce his belief in Christ."

The Bishop adverts to the several modes of *making our brother*

to offend; that is, to renounce his faith in Christ, and these are persecution, sophistry, ridicule, immoral examples, and immoral publications. After considering each of the above modes of making our brother to offend, he observes:—“I have dwelt the longer on this interesting topic, because few people are aware of the enormity of the sin here reprobated by our Lord, of the irreparable injury it may do to others, and of the danger to which it exposes themselves. But when they reflect that by the commission of this crime they endanger the present peace and the future salvation of their fellow creatures, and expose themselves to the woes which our Lord has in the passage before us denounced against those from whom these offences come, they will probably feel it their duty to be more guarded in this instance than men generally are.

“Our Lord, after having said “Woe to the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh” adds, Wherefore if thy hand or thy foot offend thee &c. Our Saviour here applies to the particular sin, which he was then condemning, the very same words which he had used before in his sermon on the Mount, with reference to the crime of adultery, and the meaning is this:—You must go at once to the root of the evil; you must extirpate your corrupt passions and propensities, though it may be as difficult for you to part with them as it would be to pluck out an eye or tear off a limb from the body.

“He then returns to the main

subject of his exhortation, Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven—that is, I again repeat to you, take heed that ye treat not with scorn and contempt such little children as you now see before you, or those believers in me, who resemble these children in docility, meekness, humility and indifference to all that the world calls great and honorable. Take care that you do not consider their welfare, their salvation as below your notice and regard, and wantonly endanger both by giving way to your own irregular desires; for I say unto you, that however contemptibly you may think of them, your heavenly Father regards them with a more favorable eye. He even condescends to take them under his protection, he sends his most favored angels those ministers of his that do his pleasure, and stand always in his presence ready to execute his commands; even these he deputes to guard and watch over these little children, and those humble christians who are like them in purity and innocence of mind.

“The verse that comes next in order is this: For the Son of man is come to save that which is lost. The connexion of this verse with the preceding one is somewhat obscure, but seems to be as follows: You may think perhaps that man is too mean, too insignificant a being to be worthy the ministration and guardianship of celestial spirits: but how can you entertain this imagination when you know that

for this creature man, for fallen and sinful man, did the Son of God condescend to offer himself up a sacrifice on the cross, and came to save that which was lost. Well then may the angels of heaven be proud to guard what their Lord and Master came to save.

“Jesus then goes on to exemplify, by a familiar similitude, his paternal tenderness for the sons of men.—How think ye, if a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father that one of these little ones should perish. We are not to infer from this similitude, that God sets more value, and looks with more complacency and approbation on one repenting sinner than on ninety and nine righteous persons who have uniformly and

devoutly served him. This can never be imagined, nor would it correspond with the illustration.

“The shepherd himself does not set a greater value upon the lost sheep, than he does upon those that are safe; nor would he give up them to recover that which has strayed. But his joy for the moment at the recovery of the lost sheep is greater than he receives from all the rest, because he has regained that and is sure of the others. The whole therefore that was meant to be inculcated by this parable is, that God’s parental tenderness extends to all, even to the sinner that goes astray, and that he rejoices at the conversion of the meanest individual and of the most grievous offender. This is the very conclusion and the only one which our Lord himself draws from the parable. “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

WHAT ARE THE BEST EVIDENCES OF A CHRISTIAN CHARACTER?

THE question now proposed, must appear of great importance to those who seriously hope for salvation through Jesus Christ; and who believe that there is no other name given under heaven whereby they must be saved. On no other question are humble christians more frequently perplexed. From preachers and writers of different sects; they hear so many discordant tests of piety and goodness, that they hardly

know what to think of themselves. But if they could open the New Testament, and read that carefully, free from the influence of human systems, they would meet with less difficulty. In the preaching of our Savior, and the writings of his apostles, various evidences of a christian character are clearly stated. At this time I shall confine myself to what is plainly stated as evidence by our Savior, in his discourse with

his disciples the evening before his crucifixion, and what John says in his first epistle. At a future time a more full display of evidences may be expected.

"*By this shall all men know that ye are my disciples, if ye have love one to another.*" John xiii. 35.

"*He that bath my commandments, and KEEPETH THEM, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him.*" Ch. xiv. 21.

"*Herein is my father glorified, that YE BEAR MUCH FRUIT; so shall ye be my disciples. If ye KEEP MY COMMANDMENTS, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye LOVE ONE ANOTHER, AS I HAVE LOVED YOU. Ye are my friends, if ye do WHATSOEVER I COMMAND YOU.*" Ch. xv. 8, 10, 12, 14.

"*For the Father himself loveth you, BECAUSE YE HAVE LOVED ME, and have BELIEVED THAT I CAME OUT FROM GOD.*" Ch. xvi. 14.

Thus plain and decisive are the instructions of our Savior. Let us now listen to the language of one who had leaned on the bosom of his Lord.

"*He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments.*"

"*But whoso KEEPETH HIS WORD, in HIM verily is the love of God perfected: hereby know we, that we are in him—He that saith*

he is in the light, and hateth his brother, is in darkness even until now: he that loveth his brother, abideth in the light, and there is no occasion of stumbling in him. If ye know that he is righteous, ye know that every one who doeth righteousness is born of him."

1 John, ii. 2, 3, 5, 9, 10, 20.

"*In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. We know that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN. He that loveth not his brother, abideth in death. My little children, let us not love in word, neither in tongue, but indeed and in truth; and hereby we know that we are of the truth, and shall assure our hearts before him.—And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandments; and he that keepeth his commandments, dwelleth in him and he in him; and hereby we know that he abideth in us by the spirit that he hath given us.*" Ch. iii. 10, 14, 18, 19, 28, 24.

"*Beloved, let us love one another; for love is of God; and every one that loveth, is BORN OF God and KNOWETH God—if we love one another, God dwelleth in us, and his love is perfected in us.*"

"*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. —If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he*

love God whom he hath not seen?"
Chap. iv. 7, 12, 15, 20.

"By this we *know* that we love the children of God, when we love God and keep his commandments." Chap. v. 2.

On these passages we may briefly observe:—

First. In giving the marks of a true christian, our Savior and his beloved apostle have totally omitted to mention a *belief* in those doctrines which have been the greatest sources of animosity among christians. In the passages now quoted, so far as *believing* is made essential to the character of a christian, it is believing in Jesus Christ as "*the Son of God*," as one who "*came out from God*" with a divine commission, as God's Ambassador and our Savior. But what is urged above every thing else, as evidence of genuine faith in him, is *keeping his commandments*, or loving one another as he loved us—loving "not in word or in tongue" only, "but indeed and in truth." Such love as Christ displayed "worketh no ill to his neighbor." Such love in us, is the proper evidence that we are his "disciples," his "friends," that we *love him*, and *love God*, and that we are beloved both by the Father and the Son, that we are *in Christ* and *in God*, that God dwelleth in us by his holy spirit, and that we "dwell in him," and "are of the truth;" that we are "*born of God*" and have "*passed from death unto life*." But

Second. Let christians be careful that they do not deceive themselves by limiting the word "*brother*," as the pharisees did,

by limiting the word "*neighbor*." A "*brother*" is a fellow being, one of the human family; and to all such, who come within our knowledge, our love is to be extended, whether they be friends or enemies. If we love those only who are of our sect, or who love us, "what do we more than others?" Publicans, sinners and pagans do the same. To be christians indeed, we must exercise those kind affections which will restrain us from doing injury, or rendering evil for evil; and which will dispose us to do good to all as we have opportunity. Such was the love of Christ which we are required to imitate, and such is the love of our heavenly Father.

Third. How happy it would have been for the world if these evidences of a christian character, had been uniformly understood, regarded and urged, as the best and the surest marks of a christian disciple! How many angry and disgraceful contentions, about doctrines, which no body understands, would this have prevented! and how many millions of human beings would it have saved from a violent and untimely death! By establishing other tests of a christian character than those given in the gospel, millions have been so deluded as to fancy that they could be *followers of Christ* in reviling, torturing, burning and butchering one another. When christians shall return to the gospel standard, and make love to God, to Christ, and one to another, the test of discipleship; then, and not till then, will they "*behold how good and how pleasant it is*

for brethren to dwell together in unity"—then, and not till then, will wars cease to desolate the christian world.

Fourth. Let it not be supposed that we deprecate the doctrines of the gospel, by attaching such importance to keeping the commandments of our Savior. The doctrines he taught are all important, as motives to obey his

benevolent precepts. This is their proper use; and our belief in them can be of no saving benefit to us, unless it disposes us to obey him, and to walk as he walked.—Such a faith in Christ, or hope of salvation through his blood, as does not *work by love and purify the heart*, is no more of a saving nature, than faith in Mahomet.

HURRICANES IN 1815.

“They have sown the wind, and they shall reap the whirlwind.” Hosea.

THE natural, the political and the religious worlds are all liable to destructive hurricanes. For many years prior to 1814, the continent of Europe was almost incessantly afflicted with political tornadoes; and vast and dreadful was the desolation. Before the tempest subsided in Europe, it spread across the Atlantic, and involved the United States in the general calamity. After the first abdication of Napoleon, the hurricane subsided in Europe, and hopes were excited of lasting tranquillity. But scarcely had the tempest done raging in our country, when Napoleon suddenly escaped from Elba and appeared in Paris. All Europe was again in agitation.

Almost as soon as we had been delivered from the political tornado—and near the time of Napoleon's arrival at Paris—signs of a religious or an irreligious hurricane appeared in our vicinity. Some who had been in the habit of observing the “signs of the times,” readily foretold the approaching storm. Their pre-

diction was verified about the time of the General Election. From that period till the sun passed the equinoctial line in September, the hurricane raged with considerable strength. But at this last period a tornado took place in the natural world, which filled the stoutest hearts with terror; and through a vast extent of country its destructive effects were witnessed and felt. It is however supposed by some, that this natural tempest had a favorable influence in giving a check to the moral hurricane.

The causes of natural hurricanes we shall not attempt to unfold; the causes of those of a moral nature are more obvious. But in both cases there are probably predisposing circumstances. The moral hurricanes are generally produced by the restless spirit of aspiring individuals, who are not contented with their just share of rights and fame, and who flatter themselves that the public good will be promoted by their invading the rights and diminishing the respect shown to

others. Thus furnished with self sufficiency and a persuasion that their cause is good, they diffuse their hostile spirit into their adherents, and the sound of wind is soon heard. If any resistance be made, its rage gradually increases, till it assumes the character of a hurricane—disturbs the peace of society, or involves nations in all the horrors of war.

In some of their effects the several kinds of hurricanes bear a striking resemblance to each other. In particular, they make no proper distinction between *good* and *bad*; so that the best are as likely to be injured or destroyed by them as the worst.

As the late natural hurricane prostrated the most valuable fruit trees with as little ceremony as it did those of no worth; so it is with political and religious tornadoes. In political convulsions, a good character affords no security; the most pious and useful men are as likely to be destroyed as the most vile. And in the hurricanes which are raised on religious subjects, the good and the bad are blended together in one indiscriminate doom.

We might as reasonably conclude that a fruit tree was absolutely worthless, because it fell before the hurricane, as to conclude that a man is destitute of piety and goodness, because he is denounced as such by party zeal. For passion, prejudice and party spirit—of which moral hurricanes are composed, are as blind to the virtues of those who stand in their way as the natural whirlwind. As we never should judge of the qualities of a tree

by the effects of a hurricane; so we should never judge of the moral characters of men by the aspersions of party zeal. What should we think of the Messiah, if we were to form our opinions by the censures past upon him by the chief priests and elders in the time of the moral tornado at Jerusalem! Thousands and thousands of his followers have been denounced by the same spirit, and loaded with invectives and reproach.

In the time of the natural hurricane, we did little in self defense, except to secure the doors and windows, and to set a few props against the fences; in like manner we have conducted in the Christian Disciple in respect to the moral whirlwind.

We have lamented, and we still lament, that the peaceful religion of Jesus Christ, should have been made the subject of angry contention among his professed disciples—and that the passions and prejudices of christians should have been excited one against another. If any christians are so blinded as to suppose that such are the best means of promoting “pure and undefiled religion,” they are surely objects of compassion, and not of envy.

As this year is about to close, we hope that the war spirit among christians in our land will end with it;—that those who may live to commence another year, will be prepared to attend to the things that belong to their peace, and disposed to cultivate that love one to another by which they may be distinguished as the disciples of a meek and benevolent Savior.

POETRY.

SELECTED.

On the death of a poor idiot.

Was! hapless, helpless being, who
Shall strew a flower upon thy grave?
Or who, from mute oblivion's power,
Thy disregarded name shall save?

Honor, and wealth and learning's store,
The votive urn remembers long;
And even "the annals of the poor,"
Live in their bard's immortal song.

But a blank stone best stories thee,
Whom sense, nor wealth, nor fame
could find;
Poorer than aught beside we see,
A human form without a mind.

A casket gables!—yet for thee
Rity suspends the tender wail;
For reason shall a moral see,
While mem'ry paints the simple tale.

Yes, it shall paint thy humble form,
Glad decent in its russet weed,
Happy in harmless wandering's charm,
And please'd thy father's flock to feed.

With vacant, reckless smile she bore,
Patient, the scorner's cruel jest:
With unfix'd gaze could pass n'er,
And turn it pointless from her breast.

Her tongue, unable to display
The unform'd chaos of her mind!
No sense its rude sounds could convey
But to parental instinct kind.

Yet, close to every human form
Clings imitation's mimic power,
And she was fond and proud to own
The school-time's regulated hour:

And o'er the mutilated page
Mutter'd the mimic lesson's tone;
And ere the scholar's task was said,
Brought ever and anon her own:

And many a truant boy would seek,
And drag reluctant to his place;

Vol. III.

And e'en the master's solemn rule,
Would mock with grave and apt
grimace.

Each heart humane could freely love
A nature so estrang'd from wrong;
And even infants would protect
Her from the passing' traveller's
tongue.

But her prime joy was still to be,
Where holy congregations bow;
Rapt in wild transports when they sung,
And when they pray'd would bend
her low.

O nature! wheresoe'er thou art,
Some latent worship still is there;
Blush, ye! whose form without a heart
The idiot's plea can never share!

Poor, guileless thing! just eighteen
years,
Parental cares had rear'd alone;
Then, (lest thou e'er shouldst want
those cares,) Heaven took the spotless to its own.

Full many a watching eye of love
Thy sickness and thy death did
cheer;
And reason, while she joys, approves
The instinct of a parent's tear.

Poor, guileless thing! forgot by men,
The heaving turf directs to thee;
"Tis all thou art" to mortal ken,
But faith beyond the tomb can see.

For what a burst of mind shall glow,
Whendisengumbered from this clod;
Thou who on earth couldst nothing
know,
Shalt rise to comprehend thy God!

Oh! could thy spirit teach us now,
Full many a truth the gay might
learn;

The value of a blameless life
Full many a scorner might discern.
Yes! they might learn who waste their
time,
What it must be to know no sin;
They who pollute the soul's sweet
prime,
What, to be spotless pure within.

Go! then, and seek her humble grave,
All ye who sport in folly's ray,
And as the gale the grass shall wave,
List to a voice that seems to say;
" 'Tis not the measure of your powers,
To which the eternal meed is given;
'Tis wasted or improved hours,
Which forfeit, or secure your heav-
en."

RELIGIOUS INTELLIGENCE.

Annual Report of the Fragment Society.

In presenting the third annual report of the *Fragment Society*, the directors would indulge the hope, that they shall not be regarded as inattentive to the interests committed to their trust. They with pleasure avail themselves of this opportunity to present a concise statement of their transactions the past year. In discharging the duties devolving on them, they have constantly endeavored to dispense your charities to those persons whose necessities were most imperious, and whose characters, after careful investigation, were found to be deserving; always visiting those not recommended, and often those that were. Believing that much may be done to reform the morals of the poor, by advice kindly administered, and instruction affectionately imparted, at a time when other necessities are supplied; and finding many families and individuals, destitute of the sacred scriptures, and almost, of course, living without God, and without hope in the world; the directors obtained of the *Massachusetts* and *Female Bible Societies* many copies, and distributed them wherever needed, receiving not only their fervent thanks, but the repeated assurance that they should be carefully kept and read.

When we look back to the last anniversary, and contrast the state of our country now with what it *then* was, we are powerfully constrained to lift up our hearts in gratitude to Him, who

has bid war to cease from our land. The pleasing restoration of peace gives ample encouragement for the support of that portion of the poor who are able to labor, many of whom, during the pressure of the times, were cast upon the charity of this society; still, however, there are many, very many, utterly unable to help themselves—the sick, infirm, and the aged. The attention of the directors has therefore been more especially devoted to the relief of such. From this class of persons the calls are frequent, *numerous*, and urgent. Though much distress has been relieved by the means already imparted, a much larger amount would be requisite to grant needful relief to all; and we do cherish the hope, that the resources of this institution will increase rather than diminish, and that those who have felt it their duty during the war, to lessen their subscriptions, or withdraw their names, will now return, and again cast their mite into this treasury. Unerring truth has assured us, that "the poor shall never cease from out of the land;" the maimed, the halt, the blind, the idiot, the widow, the fatherless, and the stranger, are still among us; a cold winter is before them, and they must be exposed to its chilling blasts; many of them are looking up to this little association for assistance, and how can we better evince the sincerity of that gratitude we ought to feel for the bles-

sings we ourselves enjoy, than by devoting our time, talents, influence and prosperity to the relief of our fellow creatures. The cup of sorrow still goes round; we know not how soon it may be proffered to each one of us. How powerfully should this consideration urge us to mitigate its anguish to those now tasting its bitter, though perhaps salutary, contents. The contributors to this society know, that "it is more blessed to give than to receive;" the sick, aged and infirm, have called down blessings on them; the infant of a week to the grey headed, have had their sufferings in some degree alleviated. There is every thing to encourage, and stimulate to perseverance in well doing. The Most High has said "the liberal soul shall be made fat"—"cast your tythes into the store-house, and see herewith if I will not pour you out a blessing." Soon, it may be very soon, the account of our stewardship will be called for, "freely ye have received, freely give," remembering that God loves a cheerful giver.

The whole amount of subscriptions and donations the last year, was 897 dollars 70 cents, which with 7 dollars and 30 cents balance in the Treasury made 905 dollars. Of this sum 898 dollars have been expended, leaving a balance now in the Treasury of seven dollars.

The directors have been enabled to assist 500 families, by distributing 248 Gowns, 148 Petticoats, 181 Chemises,

11 Coats, 96 Pantaloons, 86 Jackets, 29 Shirts, 257 pair Socks, 473 pair Shoes, 1 Rug; besides, of infants clothing, 56 Frocks, 68 Shirts, 43 Blankets, 34 Petticoats, 186 Napkins, 3 Cradle Quilts, and 5 Night Gowns. The relief afforded by loaning bedding and other comfortable articles to the sick, cannot be estimated but by the recipients, and by those who have witnessed the tears of gratitude with which they have been received, and the same expressions when they have been returned. Fifty-two families have been assisted in this way. This department engrosses much of the funds, as the articles are expensive, and being in constant use, often need replenishing. After being worn, however, and repeatedly repaired, when no longer fit for loaning, they are given to those most in need. Among the articles loaned the last winter were cloaks for charity schools, to enable them to attend church and school in a comfortable manner. They were returned clean and neat in the spring. These children have frequently been employed for the Society, and in return have been furnished with Shoes, &c.

Several valuable donations of clothing have been received, also two pieces of cotton, a mattress, and an easy chair, for which the Society return thanks.

The Society voted to appropriate the donations in cash which may be made them in future to the foundation of a fund.

Report of the Trustees to the Evangelical Missionary Society in Massachusetts, Oct. 4, 1815.

The Trustees with religious joy congratulate the society upon the auspicious event, which has taken place in our country since their last anniversary; and that we are again permitted to pursue the interests of the Prince of Peace, unobstructed by the crimes and miseries of war.

By means of a liberal contribution at the semi-annual meeting of the society in Boston, the Trustees have been en-

abled the present season to extend the field of their missionary labors in some degree beyond that of past years.

In addition to the aid which has usually been afforded to the Rev. Messrs. Nurse and Warren, they have employed the Rev. Stephen Beinis as a missionary in the town of Thornton, State of New-Hampshire. They have given assistance in the support of one men's and three women's schools in

Jackson—to several men's, and at least ten women's schools in the vicinity of Ellsworth. The Rev. Mr. Bernis in his report, informs, that in an extensive region adjacent to Thornton, people are deprived of the advantages of settled ministers, and of the stated administrations of the gospel, and being destitute of light and without order they are forming various sects, and there is danger that in the bitterness of controversy they will lose the spirit of christianity, and that they will mistake the extravagancies of fanaticism for christian devotion.—In Thornton, Mr. Bernis found a disunited congregation, a small and divided church, but a people generally sober, industrious, and religiously disposed. He was received by them with respect. The public worship of the sabbath was attended by an assembly gradually increasing in numbers, ever attentive, and apparently serious. The inhabitants in their letter to our Secretary fully approve the services of Mr. Bernis, and express their hope "that his labors among them have been the means in the hands of Providence of doing much good." A goodly number appear highly to value the established ministrations of the gospel, and are willing to contribute according to their ability for their support. Grateful for your past assistance, they with solicitude present themselves as the objects of your future charity.

The information of Mr. Warren is gratifying.—Additions have been made to the church in Jackson within the last year, and it has been fully organized. The schools in that place, and in the neighboring towns had been prospered, their utility was increasing, and their importance rising in general estimation. The small sums afforded for their support by this society was an inducement to people to exert themselves for their maintenance, and in the establishment of schools all denominations are united.

Although the number of professors at Ellsworth does not increase, as we might hope and expect from the advantages which that people for years have enjoyed, yet it is apparent that the ministerial labors of Mr. Nurse are silently producing additional effects of

the most beneficial nature in that place. The religious prejudices, too common in new places, are evidently yielding to the mild influences of the gospel, the attendance upon public worship is becoming more general and more habitual, and more of the fruits of religion appear in the lives and conversation of the people. Success is of the Lord—We would give praise and glory to God; for every blessing which he has been pleased to bestow upon the humble means we have used to promote the interests of Christ's kingdom.

The Trustees with satisfaction express their feelings in respect to the school of Mr. Nurse. The beneficial effects of this institution upon society are perhaps without a parallel in a new country. The pupils in the school at Ellsworth at times amount to one hundred. By its literary and moral instruction a generation is rising, the individuals of which now give a fair promise, that their minds will be in no inconsiderable degree cultivated, that their principles will be sound, their habits correct, and that they will call those blessed, who furnished them with the means of their literary and christian education.

A number of young men who were here educated, are at this time School masters, and nearly twenty females are at the head of schools in Ellsworth, and the neighboring towns. All these schools may be considered as branches of the principal institution, and they are under the general inspection of Mr. Nurse. When the extent to which this system may be carried in that section of our country, and the efficacy of its example in other places are considered, it will be difficult to limit our ideas of its future utility. Although the schools in and about Ellsworth are now supported principally by the voluntary contributions of the people of the respective towns, and the aid that they receive from other religious associations, yet the charity of the E. A. Society occasioned their erection, and on this they still in a measure depend. The people of Ellsworth unreservedly express their consequent obligations, and as unequivocal evidence of their gratitude individuals of them have sub-

scibed forty-seven dollars for the support of schools out of that place, and to be expended by the discretion of this society.

The Trustees the past season distributed among the people, to whom their Missionaries ministered, the following Books and Pamphlets, viz. 48 copies of Dr. Doddridge's Rise and Progress of religion in the Soul; 38 doz. Catechisms, compiled by the Worcester association of ministers; 1 doz. copies of the Addresses of the Trustees to People in the New Settlements, and a variety of Children's Books, calculated for their intellectual and moral improvement.

The following is the present state of the Funds of the Society; viz.

Balance in the hands of the Treasurer at the last annual meeting 1272,08
Received since by an annual subscription, donations, and interest 501,05
Expended in promoting the objects of the Institution 455,00
in the last year
Remaining in the Treasurer's hands appropriated as an accumulating fund 1123,60
For future appropriation 194,54

The above is exclusive of subscriptions, due this day.

The Trustees invite the society to join in fervent prayer for a divine benediction upon the endeavors of men, to establish the christian religion in its purity, and with all its attendant bless-

ings among the nations and people of the earth.

ELIJAH BRIGHAM, Pres.
Attest. NATH'L TRAYER, Rec
and Cor. Secretary.

The trustees gratefully acknowledge the receipt of the following donations since October 1813.

From the Female Cent Society	
in Concord	\$ 32.95
From ditto in Waltham	63.74
From ditto in Weston	54.49
From ditto in Watertown	2.36
From ditto in Ashburnham	24.50
From ditto in Templeton	58.04
From the Church in Concord	10.00
From the Church and Society	
in Woburn	6.75
From the Church in Chelmsford	2.00
From the Inhabitants of Thornton	30.00
Collected at the annual meeting	
of the Society at Waltham	57.25
Collected at the Semi Annual	
Meeting in Boston	165.73
Ditto at the Annual Meeting in	
Shrewsbury	26.82
The donation of sundry Gentle- men and Ladies	15.00
The donation of a member be- longing to Westborough, ex- clusive of his annual payment	5.00
Ditto from ditto in Lancaster	5.00
From two Gentlemen of Wor- cester one thousand Cate- chisms	40.00
From Maj. J. Sturtevant of Wor- cester in Books	10.00
	<hr/>
	\$ 399.83

Ex tract of a letter from Mr. Swartz.

The following extract of a letter from the Rev. Mr. Swartz, dated at Madras, Feb. 5, 1793, is borrowed from the Christian Observer. We presume it must be highly gratifying to such persons as have become convinced that war is inconsistent with christian principles, and who are still at a loss how a people can be safe in renouncing the custom.

In the preceding part of the letter

the venerable Missionary had stated that many of the natives had been baptized the last year—that the converts had been exhorted to a course of industry, in consequence of which they had been so prospered that where they formerly “reaped only 4,000 large measures called kalam,” they “now reaped 14,000 kalam, and rejoiced in the increase. The whole district reaped nearly 100,000 kalam more than they

had done the preceding year." The writer then proceeded as follows:—

"But this our joy was soon turned into grief. The heathens observing that many of their relatives wished to embrace christianity, and that such as had been baptized refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate christianity. Now all looked dismal. Many of the christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the christians to make use of other weapons, viz. prayer, humility and patience; telling them in strong terms, that if they became aggressors I should disown them. This disturbance lasted four months, and became very serious, as the malecontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavors, so beneficial to them, had not merited such treatment.

"At last, finding no opposition from

the christians, and not being willing to be looked upon as the aggressors, all went to their homes and their work, ploughing and hoeing with double diligence. My heart rejoiced at the kind overruling Providence.—Surely he is a God that heareth prayer."

Upon this narrative we may remark, that had Mr. Swartz encouraged in his converts a military spirit—had he excited them to form an encampment against their hostile brethren; the probability is, that he and most of his adherents would have been destroyed. But by adopting the pacific and self-denying principles of the gospel, he secured the protection of heaven, abated the wrath of his enemies, and saved the effusion of human blood. Soft words and pacific measures usually turn away wrath; they give opportunity for reflection, and passion subsides. Blessed are such peace-makers as Mr. Swartz; for they shall be called the children of God; they will either be saved from harm in the hour of danger, or both their labors and their sufferings will be amply recompensed at the resurrection of the just.

CHIMBORAZO.

"The works of the Lord are great, sought out of all them, that have pleasure therein."

"O Lord, how manifold are thy works, in wisdom hast thou made them all."

"CHIMBORAZO, in the Province of Quito, is the highest point of the Andes, and the highest mountain as yet known in the world; being, according to Condamine [a French Geographer] 19,300 feet; according to others 20,608 feet, above the level of the sea. It lies nearly under the line, being in Lat. 41, 40, South. Yet its tops are covered with ice and snow, and by the winds which blow from it, the country adjacent is very cold."

Morse's Gazetteer.

The following extract, is from HUMBERT, the latest scientific traveller, in that part of the world.

"Movado del Chimborazo.

"Having arrived with our instruments, on a narrow ledge of porphyry rock, which projected from the vast field of unfathomed snow, on the eastern slope of Chimborazo, a chasm of 500 feet wide prevented our further ascent. The air was here reduced to half its usual density, and felt intensely cold and piercing. Respiration was laborious, and blood oozed from their eyes, their lips, and their gums. They stood on the highest spot ever trod by man. Its height, ascertained by barometrical observation, was 19,300 feet above the level of the sea. From that extreme station the top of Chimborazo was found by trigonometrical measurement, to be 2140 feet still higher."

Idiots.

ISTHMUS OF SUEZ.

"That the way of the Kings of the East might be prepared."

Mons. LE PÈRE, in a report to the French Institute, states, "That the low water mark of the Mediterranean sea, is lower by eight metres and one eighth, than the low water mark of the Red Sea. He concludes however, that a navigable communication is quite practicable."

Quere. In the present improved state of society and the arts, "while many are running to and fro, and science is rapidly increasing," can the time be distant that a Canal will unite the Mediterranean with the Red Sea, across the Isthmus of Suez? Among other great benefits which will result from

the accomplishment of this grand object, (particularly to commerce,) will be a direct course for our missionaries, as also those from Europe to go to their several stations, in half the distance and time which are now consumed in arriving there, beside the less hazard and greater degree of comfort. Imagination may here also reasonably indulge in the many other advantages which may follow to the powers of Europe, by employing their subjects and their money in this truly great enterprise, rather than in wars for their mutual destruction. But a subject so grand requires greater powers than those of the feeble.

THOMAS COKE.

LETTER FROM REV. H. LINDSAY.

With a declaration of the Archbishop of Constantinople, and Patriarch of the Greek church, in favor of the Modern Greek Testament, printed by the British and Foreign Bible Society.

From the Rev. Henry Lindsay, Chaplain to the British Embassy.

British Palace, Constantinople,
Jan. 12, 1815.

I INCLOSE for the Society a paper from the Greek Patriarch of Constantinople. What gave an occasion to it was this: Upon making inquiry relative to distributing, either gratis, or by purchase, the Modern Greek Testaments which the Society had entrusted to my care, I was generally given to understand, that the Greek Priests would do all in their power to thwart and render ineffectual any such distribution. I determined, therefore, to go to the Patriarch, and, if possible, procure his sanction. Accordingly I got translated a large extract from the "Summary Account" of the Society, which I left with him, together with a copy of the Modern Greek Testament. When I next saw him, he told me, that he considered the object of the Society highly laudable, and presented me with the inclosed declaration.

As the present Patriarch is consid-

ered a person of great literary attainments, the opinion of so competent a judge respecting the version adopted by the Society, may be thought in itself satisfactory; but I conceive the declaration may be also extensively useful, if the Society should think proper to print and prefix it to each copy of the Romaic Testament which may hereafter be issued. I have been credibly informed that many Greeks have scrupled to purchase or even receive the Scriptures, without some such authority; and I understand, that the persons acting for the Society at Zante, are of opinion, that the sale of the Testaments, transmitted there, has been materially retarded by those scruples.

(Translation.)

Cyril, Archbishop of Constantinople, New Rome, and Ecumenical Patriarch.

Our Lowliness notifies by this present Patriarchal Declaration, that having examined accurately, and with the necessary attention, the edition of the New Testament in two languages, Hellenic and Romaic, published in

England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Savior, we have found in it nothing false, or erroneous; therefore we have judged right to give permission for it to be used, and read by all pious, united, and or-

thodox christians; to be sold in the Booksellers' shops; and to be bought freely by all who wish it, without any one making the least hesitation: for the manifestation of which, this our present Patriarchal Declaration has been issued.

In the thirteenth day of the month of December, 1814.

Baptisms and Burials in London.

From Dec. 14, 1813 to Dec. 13, 1815.	70 and 80	1,343
Total of Males christened	10,015	80 and 90 592
of Females	9,857	90 and 100 88
In all	20,170	100 and over 5
Total of Males buried	10,287	greatest age 111.
of Females	9,496	
In all	19,783	
Died under 2 years of age	8,545	
Between 2 and 5	2,031	
5 and 10	776	
10 and 20	649	
20 and 30	1,268	
30 and 40	1,678	
40 and 50	1,950	
50 and 60	1,810	
60 and 70	1,741	

The above is taken from the Christian Observer of Feb. last. By comparing the numbers we have the following results.

More than half of the whole number died under five years of age; yet of the whole, one to nine lived to 70 or upwards; and of those who survived 5 years, one to four lived to 70 or upwards. The burials average more than 53 every day, or 2 every hour.

To Subscribers and Patrons.

THOSE subscribers for this work who have not settled for the present Volume, are earnestly requested to make immediate payment.—While we

gratefully acknowledge the kindness of patrons and friends, for favors already received, we humbly solicit a continuance of their aid.

Ordinations.

At Shirley, Oct. 25, Rev. Sam'l. H. Tolman, as junior pastor of the congregational society in that place. The introductory prayer was offered by the Rev. Dr. Payson of Ringe, N. H. The sermon, by the Rev. Mr. Whiting of Antrim, N. H. and the consecrating prayer by the Rev. Mr. Bullard of Peperell. Rev. Mr. Chaplin of Groton performed the charge, and the right hand of fellowship was presented by the Rev. Mr. Damon of Lunenburg, and the concluding prayer by the Rev. Mr.

Whitney (son of the senior pastor) of Hingham.

In Randolph, 22 Nov. Rev. Thaddeus Pomeroy. Introductory prayer by Rev. Mr. Curtis of Epsom, N. H. Sermon by Rev. Mr. Gould of S. Hampton; ordaining prayer by Rev. Dr. Morse of Charlestown; charge by Rev. Mr. Weeks of Abington; fellowship of the churches by Rev. Mr. Story of Braintree; charge to the people by Rev. Mr. Bates of Dedham; concluding prayer by Rev. Mr. Gile of Milton.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, do.

Mr. Thomas Prentiss, Cambridge.
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge.
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

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